

The Guide to Holiness.

OCTOBER, 1859.

EDITORIAL PAPERS.

HOLINESS—ITS RELATIONS TO BODILY INFIRMITIES.

CAN the highest privileges of the Christian be enjoyed under all forms of physical disease? This question, in substance, has been presented to us by an earnest inquirer, and it often comes up in some form amidst the conflicts to which we are subject from being "in the body." As it is not a question of curious speculation, but one of important practical bearings, we shall attempt a few plain remarks upon it.

If in the highest privileges of the Christian the beatific sights and rapturous joys often granted to the believer are necessarily included, we should unhesitatingly answer the question in the negative. But we are not sure that these are the highest blessings of our holiest states, or any indispensable part of them. But if being "one with Christ," and being united to him "as the branch is united to the vine"—and having no will out of his—loving God with all the heart, and being filled with "the fulness of God"—cover, in their deep and glorious meaning, the highest privilege of the Christian, then we think both Scripture and experience assure us that it can dwell in the heart and shine in the life from the fiercest ordeals to which the body may subject it.

But the question has reference mostly, perhaps, to a certain class of diseases, termed, somewhat vaguely, nervous diseases. These are sure to make serious inroads upon the Christian's enjoyments, and too frequently upon his faith and love also. The difficulty in many such cases seems to us more a physical and mental than a religious one. It is when bodily disorders produce a state of mind bordering on insanity that our perplexity arises. The best mental philosophers and the most experienced physicians are at a loss to tell, in numberless cases, when the personal responsibility ends in downright insanity. Our doctrine as religious teachers is, that where there is sufficient reason to constitute accountability, there may be genuine and, for aught we can see, the highest forms of faith and love. But an exemption from mental disorders is no more promised as a necessary fruit of these, than freedom from bodily infirmities. Under the influence of a disordered mind there may be intense mental anguish, as there is bodily pain from physical disease. The afflicted subject of the loss of reason may pass from the highest religious peace into the inexpressible sorrow of utter despair. But

his relation to God has not been lost. He stands where he stood at the last moment of his sanity. The mental darkness is not divine wrath. It is not the eye of faith that is dimmed, but the mental sight, whose disorder has made faith as well as every other moral power impossible. Such persons often *feel* a painful sense of condemnation; but God is greater than our hearts, and knoweth all things. But because we cannot decide in individual cases whether this irresponsible state has been reached, we are at a loss for the proper advice where the sufferer seeks, in a tone of earnest entreaty, for some instruction by which he may be delivered from his truly deplorable state. No doubt the wise treatment of the body is more necessary, in many cases, than religious counsel. Fresh and cheerful company, and a freedom from all perplexing secular duties, may be the most direct avenues through which comfort can be imparted to the soul.

But admitting moral accountability, the truth clearly is, that the highest favor of God is possible under every form and degree of disease—a favor both attained and witnessed. It would be superfluous to quote Scripture to support so obvious a position. Under the general head of afflictions, doubtless bodily diseases are included, which are all declared to be good. The apostle says, "I take pleasure in infirmities," for "when I am weak then am I strong;" and pages of examples might be adduced from the most common observation of Christians who have maintained faith and hope under long protracted and painful forms of disease. Indeed, this is the very furnace which God often chooses to refine those he loves. It is a token of his special regard, and a guaranty that we shall reign with him.

But an important point in this whole subject is the influence which physical disorders have in modifying and frequently changing the form of manifestation of religious emotion. This is often overlooked, and this influence becomes an occasion of great perplexity. The conscientious believer whose joy has been accustomed to overflow, is

"worn by slowly rolling years,
Or broke by sickness in a day,"—

and finds it difficult to believe that his steady peace is as sure an evidence of God's favor as his former ecstasies. The active and burden-bearing disciple, who has found labor for Christ a continual feast to his soul, when he is shut up in an invalid's room can with difficulty realize that the change in his emotional nature is consistent with an unabated nearness to God. The enemy whispers that the standard of holiness has now been lowered. But the tempted should not be in haste to admit the truthfulness of this suggestion. It is true that faith is in great danger of wavering under such circumstances. It is emphatically a time to watch unto prayer. But we suggest that the change in the feelings may be simply the result of altered physical conditions.

The same remarks may be made in a comparison of the religious manifestations of the healthy with those who are invalids. To measure ourselves by or among ourselves in this respect is not wise. He that *believeth* is saved, when and to the extent he believes. And though we may be in heaviness through manifold trials, whether from the flesh or the devil, yet to him who believes the Saviour will ever be in some form — *precious*.

This subject suggests an abundant occasion for the exercise of the charity that suffereth long. We may be wrong in attributing the sudden start and the sharp tone of voice of a broken invalid to unhallowed feeling. Who can tell how far they may be the pure instinct of disordered sensibility. We may add another burden when we ought to be seeking to remove one, by chiding the taciturn of that drooping friend. The tongue has lost its wonted vivacity, because the body has lost its strength. "Bear ye one another's burdens, and so fulfil the law of Christ" — which is the law of love.

CHILDREN'S CORNER.

INTERESTING INCIDENTS.

The following account is given by the Rev. Leigh Richmond, as having been related by a minister in a meeting of the British and Foreign Bible Society:

"A drunkard was one day staggering in drink on the brink of the sea. His little son by him, three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his poverty, and of the criminal cause of it, in a kind of rage, occasioned by his intemperance and despair, hurled the little innocent into the sea, and made off with himself. The poor little sufferer, finding a plank floating by his side on the water, clung to it. The wind soon wafted him and the plank into the sea. A British man-of-war passing by discovered the plank and child; a sailor, at the risk of his own life, plunged into the sea, and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of poor Jack. He grew up on board that man-of-war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action in the late war, an aged man came under his care nearly in a dying state. He was all attention to the dying stranger, but could not save his life.

"The aged stranger was dying, and thus addressed this kind young officer: 'For the great attention you have shown me, I give you this only treasure that I am possessed of,' (presenting him with a Bible bearing the stamp of the British and Foreign Bible Society.) 'It was given me by a lady; has been the means of my conversion; and has been a great comfort to me. Read it, and it will lead you in the way you should go.'" He went on to confess the wickedness and profligacy of his life before the reception of his Bible; and, among other enormities, how he once cast a little son, three years old, into the sea, because he cried to him for needful food.

"The young officer inquired of him the time and place, and found here was his own history. Reader, judge, if you can, of his feelings, to recognize in the dying old man his father, dying a penitent under his care! and judge of the feelings of the dying penitent, to find that same

young stranger was his son — the very son whom he had plunged into the sea, and had no idea but that he had immediately perished! A description of their mutual feelings will not be attempted. The old man soon expired in the arms of his son. The latter left the service and became a pious preacher of the Gospel. On closing this story, the minister in the meeting of the Bible Society bowed to the chairman and said, '*Sir, I am little Jack.*'"

LOVE ONE ANOTHER.

Children, do you love each other?

Are you always kind and true?

Do you always do to others

As you'd have them do to you?

Are you gentle to each other?

Are you careful, day by day,

Not to give offence by actions,

Or by anything you say?

Little children, love each other;

Never give another pain;

If your brother speak in anger,

Answer not in wrath again.

Be not selfish to each other;

Never spoil another's rest;

Strive to make each other happy,

And you will yourselves be blest.

SCRIPTURE CABINET.

CHRISTIAN CONDESCENSION.

Mind not high things, but condescend to men of low estate. Rom. xii., 16.

CHRIST gave a wonderful illustration of condescension to his followers; "though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." He left heaven and came to earth, and was made in the likeness of sinful man. "He was made like unto his brethren." What lowliness could be more striking! Explained by his condescension, how meaning is the injunction of the apostle, "Condescend to men of low estate."

Lady Huntingdon, for many years the friend and co-laborer of Wesley, was a remarkable example of Christian condescension. Though belonging to one of the noblest families of England, and surrounded by the flattery which riches and honor bring, she sought the spiritual good of the despised and poor. She says of them: "I have some difficulty in keeping them from clinging to me, such wondrous love they bear me." At one time she spoke to a workman who was repairing her garden wall, about the interests of his soul. Some years after, she was speaking to another of her servants, and said to him, "Thomas, I fear you never pray, nor look to Christ for salvation." "Your ladyship is mistaken," replied Thomas. "I heard what passed between you and James, some time since, and the word designed for him took effect on me." "How did you hear it?"

inquired the Countess. "I heard it," replied the man, "on the other side of the garden through a hole in the wall, and I never shall forget the impression I received." (Lady Huntingdon Portrayed, p.32.) This same condescending Countess at one time discerned in David Taylor, a man who was employed as a laborer in her family, marks of true Christian activity. She immediately gave him the weight of her great influence and sent him out to call sinners to Christ. Taylor became a shining light. Sinners were converted by hundreds through his words, and large societies were founded. In after years, as a remote effect of his labors, Mary Redfield, subsequently the mother of *Jabez Bunting*, was converted. Thus, connected with the condescension of Lady Huntingdon, was the wonderful power for good of that luminary of our own day, whose brightness has just "melted away into the light of heaven."

GOD'S LOVE FOR HIS PEOPLE.

Yea, he loved his people; all his saints were in thy hand and they sat down at thy feet. Deut. xxxiii., 3.

Moses, in enumerating the blessings which God had conferred upon Israel, seems suddenly impressed with the reason of such amazing goodness. He exclaims, "He loved his people." It is worthy of remark that this declaration is made in connection with his reference to Sinai, from the top of which came such evidence of God's terrible majesty. He had just said, "The Lord came from Sinai and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them." If God loved his people when sending forth a *fiery law* for them, how truly we may see this truth when he publishes "glad tidings of great joy" in the gospel. If he loved Israel while subjecting them to the severe discipline to which their rebellious obstinacy compelled him, how much more will he love those who are of an humble and contrite heart. Let no man judge God. He has many ways of showing his love. Whether his people are in the school of the law, or in the glorious freedom of the gospel—whether bonds and imprisonments await them, or they have their lines in pleasant places—whether like Daniel they are in the lion's den, or like him raised to honor and power—whether, with Elijah, their lives are hunted by wicked men, or with him they ascend heavenward in a chariot of fire,—his love is the same. That his love led the children of Israel from Egypt, was a pledge that he would bring them, if faithful to him, into Canaan. That he has brought believers "from darkness to light, and from the power of sin and Satan unto God," is an assurance that he has provided a deliverance from all the filthiness of the flesh and spirit, and thus enables them triumphantly to sing,—

"Stronger his love than death or hell;
Its riches are unsearchable;
The first-born sons of light
Desire in vain its depths to see;
They cannot reach the mystery,
The length, the breadth, the height."

GOD'S JEALOUSY OF HIS OWN GLORY.

"The Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying Mine own hand hath saved me." Judges vii. 2.

THE Midianites who were about to fight against Gideon were one hundred and thirty-five thousand, and the Israelites thirty-two thousand; yet, when the latter were reduced to ten thousand they were too many, and God's severer test left only three hundred men. These were as truly contemptible, considered in relation to the triumph which they proposed to achieve, as was the cake of barley bread, in the dream of the Midianite, which overthrew his people's tents, and scattered their hosts. Gideon's valiant band were but torch-bearers,—while the Lord sent confusion among their enemies, and destroyed them by their own weapons. The event showed how wisely God had judged the hearts of the people. The Ephraimites "did chide sharply with Gideon," because he did not allow them a larger share in the honor of Midian's destruction.

While man is ever inclined to say, "Mine own hand hath saved me," God is loudly proclaiming, "My glory will I not give to another." How apparent is this truth, when his people exalt the means too much. These he will not bless, however well appointed, if they are honored above Him. A convenient place of worship, an eloquent preacher, a large and respectable congregation, and an intelligent membership—either singly or when they are found together—must not be relied upon as the ground of hope when the church go forth against the powers of darkness. "By my Spirit, saith the Lord," should be the divine teaching, which takes full possession of their hearts. And yet the "sword of Gideon" may be mentioned in connection with the "sword of the Lord," when God is fully recognized in giving edge and power to that sword. He does not disparage his own weapons, nor would he have men disparage them; neither does He despise him whom He hath appointed to wield them, but he must not "vaunt himself," but rather say,—

"And if thy grace vouchsafe to use
The meanest of thy creatures, me,
The deed, the time, the manner choose;
Let all my fruit be found of thee;
Let all my works in thee be wrought, —
By thee to full perfection brought."

PANTING AFTER THE GLORY OF GOD.

"Show me, I beseech thee, thy glory." Exodus xxxiii., 18.

MOSES, who utters this cry, had seen great displays of God's glory. He had been with him

forty days and forty nights in the mount. He had talked with him face to face, as a man talketh with his friend. He had gazed with wonder and awe upon his brightness in the pillar of fire, and upon his mysterious beaming from between the cherubim in the Holy of Holies. Yet these abundant revelations of the divine glory begat an intense burning to see and know more of Him; and thus it is with every renewed heart. Before the veil of sin is removed, there is nothing in him that, when we see him, we should desire him. He is as a root out of dry ground. But when faith lifts the veil from our eyes we see God as altogether lovely; and as the eye of faith becomes clearer and stronger, the glory of God is unfolded from the steady light of his Word and Spirit. Lost in Him the Christian exclaims, "Whom have I in heaven but thee, and there is none on earth I desire beside thee." All other desires become lost in this desire. Every earthly thing sinks into insignificance before the heavenly visions of the soul; it sees God in everything, hears his voice in every sound, and lays hold upon him in every event. In beholding God's glory, it becomes changed into his image, from glory into glory.

The admonition and the compliance of God in reference to Moses' request, are full of beautiful significance. So far as God's outward manifestation was desired, he was admonished that "no man shall see God and live," (verse 20). Yet He so far complied as to show him some glimpses of His overwhelming glory. The full manifestation of God's natural or spiritual being to finite man is plainly impossible. But he gratifies the desire to see his glory which the Holy Ghost inspires. It is seen in the face of Jesus Christ (2 Cor. iv., 6), who is the brightness of his Father's glory, and the express image of his person. (Heb. i. 8.) The Christian "sees God" when, by the cleansing blood of Christ, he is "pure in heart." And we are assured that the saints in heaven see him in his glory, and reign with him forever and ever. O! we shall be satisfied when we awake in his likeness, whether it is in time or eternity.

RELIGIOUS INTELLIGENCE.

A PAMPHLET has been published by a Presbyterian clergyman, concerning the religious interest in Balleymena, Ireland. It seems well to represent the gracious work in other portions of that country. We find the leading facts of the pamphlet in an exchange paper, which we condense still farther for the Guide. EDITOR.

1. *Conviction of Sin.* The soul is felt to be guilty and lost. Sin is seen to be loathsome and deadly, and it is generally felt to be an intolerable burden, crushing the body and soul to hell. In almost all the unregenerate it produces an intense fear, an awful agonizing horror of eternal condemnation; whereas, in case of the slumbering, half-living, half-dead Christian, there is not this terror of final destruction, but a deep, and

sinking, and sorrowing sense of great unworthiness, of the basest ingratitude, of infatuated unfaithfulness, to the wronged, the patient, and the precious Saviour.

2. *The Physical Features.* When the conviction as to its mental process reaches its crisis, the person, through weakness, is unable to sit or stand, and either kneels or lies down. A great number of converts are "smitten down" as suddenly, and they fall as nerveless, and paralyzed, and powerless, as if killed instantly by a gunshot. They fall with a deep groan—some with a wild cry of horror—the greater number with the intensely earnest plea, "Lord Jesus, have mercy on my soul." Usually the bodily distress and mental anguish continue till some degree of confidence in Christ is found. Then the look, the tone, the gestures, instantly change. The aspect of anguish and despair is exchanged for that of gratitude, and triumph, and adoration.

3. *The Mental Features.* There is not merely an illumination, so that sin is seen in its true colors, and truth in its beauty, and error in its deformity; but there is an impulse given to the memory and imagination, elevating these powers inconceivably beyond their ordinary range. Sins long forgotten are remembered with the freshness of yesterday; and religious instructions, and divine promises, and other passages of the Word, which may have been read or heard in youth, are recollected and repeated with a vigor and an accuracy, and a fluency, and a suitableness, altogether astonishing.

4. *Jesus is greatly glorified.* By all who have found a satisfactory peace in Christ he is dearly loved—by some intensely. Their state seems to be almost a continuous rapture. No matter what the creed or character—Romanist, Arian, Infidel—the first cry of the deeply convicted soul is—"Lord Jesus, have mercy on my soul." By all who profess to be converts, Christ is crowned Lord of all.

5. *The converts feel and manifest intense Love for each other.* In fact, they cannot be happy out of each other's society. Hence, for the first week or two, they are to be found gathered into particular houses, night and day, in companies, singing and praying; and at public meetings, if possible, they will be together.

6. *A deep Sympathy, a tender Compassion for the unconverted, the perishing.* Christ wept over the doomed Jerusalem; so do these youthful Christians, in the warm overflowing of their first love, tearfully plead with and for sinners to come to Christ.

7. *Great delight in the Word of God, and on the part of those who cannot read, a great Desire to learn.* A number of those convicted cannot read any, and not a few read but very imperfectly. A girl some sixteen years of age was awakened by the Spirit, through the Gospel preached in the streets of the town. She was the only remaining child of her mother. Soon after her conversion to Christ consumption marked her as its prey. She was three months confined to her bed before she died, and during that time she taught her awakened mother to read the Bible. In passing some doors, you may observe persons, varying in age from five to sixty years, laboring at their spelling-books; others listening to some neighbor reading for them the Book of God; and in the evening, after the work of the day is over, some kind young Christian converts anxiously employed in teaching these poor unlettered persons to read.

8. *Religious Services, public and private, are more highly appreciated, and more largely attended.* In this town at present, at public worship on Sabbath, the churches are thronged—pews, alleys, and vestibules. The "open-air services," whether in town or country, on any evening of the week, are attended by thousands; and these services, though so numerous, are not often far distant from each other.

9. *On the part of real Converts, an intense loathing of Sin.* I have seen persons again and again

thrown into distress, almost as great as in their first conviction, by the discovery of some sin committed by themselves, and even by witnessing great wickedness in others.

10. *A forgiving Spirit.* The injunction, "Love your enemies," is actually and heartily obeyed, and injuries fully and freely forgiven by persons who feel their own countless, fearful accounts forgiven by God.

11. *The Power of Prayer.* Fervency, intense fervency, is a characteristic of the prayer both of the convict and the convert.

Fluency is characteristic of the prayers of not a few. The supplications of some are condensed, pithy, and pointed—very "matter of fact." To those of others, principally females, belong a fluency, a sweet reverential familiarity, a poetry, a suitableness, a sublimity, altogether inconceivable to parties who have not heard them. I have sat confounded, humbled in the dust, in the presence of these supplicants.

12. *Lay Agency* has been extensively blessed in promoting the present revival. In former awakenings in these countries, and in America, ministers were the prominent agents. Edwards, and Wesley, and Whitfield, and Livingston, and Welsh, and Finney, and M'Cheyne, and Burns, were all regular preachers. Our converts hold prayer meetings, deliver public addresses in churches, school-houses, private houses, streets of towns, and in the open fields. Many of them are very popular with the people, especially of their own rank.

13. *The Results are good.* The ignorant, whether old or young, are docile; they are learning to read, that they may read God's book for themselves; the boisterous and quarrelsome have become calm and powerful; enemies love one another; the mouths that bellowed forth cursing and blasphemy, now praise and bless God's holy name; the Sabbath-breaker remembers and keeps holy the Lord's day; the impure have abandoned their pollutions; the drunkard is sober, notwithstanding fiendish temptations from old acquaintances, and perhaps, poor fellow, from within also. Some publicans have abandoned their business; Sabbath-schools, prayer meetings and houses of worship, are overcrowded; many ministers and members of the church, many parents and Sabbath-school teachers are revived, greatly refreshed, more loving, earnest, and diligent; good books and tracts are in great demand; many, very many, pray, who were never known to do so before; generosity to the cause of Christ is on the increase; the victims of the apostasy are alarmed; Romanists and Unitarians have been turned to the Bible as the only guide, and to Jesus as the only and divine Saviour; the godless multitude are awed into solemnity; the Lord Jesus is greatly glorified.

BOOK NOTICES.

ELLEN DACRE; or LIFE AT AUNT HESTER'S.
By the author of "Capt. Russell's Watchword."
Boston: Henry Hoyt, 9 Cornhill.

This prettily written story impressively illustrates the truth that humble spheres of labor may be productive of great good, as well as more honored ones. It shows that the little rill can be traced by the green verdure springing up in its course, as truly as the great river by the fertile fields along its banks. It enforces the great lesson of "sowing beside all waters."

KIND WORDS FOR CHILDREN, TO GUIDE THEM IN THE PATH OF PEACE. By HARVEY NEWCOMB, author of "How To Be a Man," &c.
Boston: Gould & Lincoln.

The elements of religious truth are here presented in a systematic though simple form. Sin, Repentance, Faith, A New Heart, Juvenile Piety, Devotion, &c., are here discussed in an illustrative style that cannot fail to interest the young, and in these days, when, as the writer observes, the Lord appears to be "bringing many thousands of the young into the fold of the Good Shepherd," must do incalculable good.

A COMMENTARY, EXPLANATORY, DOCTRINAL AND PRACTICAL, ON THE EPISTLE TO THE EPHESIANS. By R. E. PATTISON, D. D., late President of Waterville College. Boston: Gould & Lincoln.

The design of this work is, to use the writer's own words in the Preface, "the nourishment of the inner man—the illumination of the heart, by a clear and rich acquaintance, not with verbal or historical criticism, but with the scope and moral force of the word of God;" and the reason for selecting this Epistle for commentary has been, "that in no equally limited portion are so expressed or significantly interwoven, the three essential elements of religion—doctrine, experience and practical duties."

With the design and its general execution we are much pleased. The work, it is true, bears marks of the author's peculiar theological views, but these are not offensively obtruded. Of the fulness of Christ's grace, and its present availability, the writer seems to entertain the same views as have heretofore been held by the church. The true light, however, on this subject is fast disseminating, and will, in our humble judgment, yet triumph.

THEOPNEUSITA. The Bible: Its Doctrine, Origin and Inspiration, Deduced from Internal Evidence and the Testimonies of Nature, History and Science. By L. GAUSSEN, D. D., Prof. of Systematic Theology, &c. Cincinnati: Geo. S. Blanchard. Boston: Gould & Lincoln.

The merits of this standard work are two well known to require commendation from our pen. What is the origin of the Bible? Is it of God, all of God, or of man? This is a vital question, and in the present age when skepticism is so active in its efforts to overthrow truth, it is of the first moment that every Christian should be fully prepared to answer it. Nothing human in our judgment can so effectually accomplish this as the work before us. It is a translation by D. D. Scott, of Glasgow, and is presented in a compact and convenient form.

BUTLER.

Music by REV. L. B. PETTENGILL.

Arranged by REV. W. Mc DONALD.

1. Land where the bones of our fath-ers are sleep-ing!

Land where our dear ones and fond ones are weeping! Land where the light of Je-

Retard.

ho - vah is shining! We leave thee lamenting, but not with repining.

Dark is our path o'er the dark rolling ocean; Hail to the land of our toils and our sorrows;
 Sad are our hearts; but the fire of devotion Land of our rest! when a few more tomorrows
 Kindles within;— and a far distant nation Pass o'er our heads, we will seek our cold pillows,
 Shall learn from our lips the glad sound of salvation. And rest in our graves, far away o'er the billows.

[Selected.]

WILLIAM BRAMWELL.

BY REV. J. EVERETT,

Author of *The Village Blacksmith*, etc.

IN WILLIAM BRAMWELL, a native of Preston, in Lancashire, who entered the itinerant life in 1786 and died suddenly at Leeds, in 1818, we have one of the most illustrious examples of fervid zeal, which Methodism has to exhibit among its many burning brands. He stood about five feet nine or ten inches; was naturally inclined to feed, but kept his body under. His complexion was dark — his hair black — his features, though not large, strong — face inclined to round — a hard grip about the mouth, with a slight pout in the under lip — and an eye like a dagger, dark and searching. It was impossible to forget the form and expression of the countenance when one beheld; leaving an impression upon the mind, like the stamp of a seal, bold, minute, and well defined.

Charity and fidelity attended Bramwell in all his steps, — stripping even the garments from off his person to give to the poor, — and bearing down upon sin, in high and low, in public and private, in the church and in the world, with the withering effect of a flash of fire from heaven. Few men, for the length of his race, have been more distinguished than himself in modern times for the conversion of souls. He was, in the strictest sense, a revivalist; but generally conducted the work, and that too, at the very moment he was heaping fresh fuel upon the fire, with great discretion, himself — as the instrument under God, being absolute monarch in its management. Persons spake, or prayed, or sang, or were mute at his bidding. Like most revivalists, he had, wherever he moved, a coterie of his own, not constituting a party, in the improper sense of that term, nor yet formed through design; but certain zealous persons, who made him their rallying point, and who found while they acted conscientiously,

countenance, support, and employment. The less sensible and scrupulous of these would form themselves occasionally into parties, and would trumpet up Paul, Apollos or Cephas; but not with his sanction, or in his hearing.

He was rigorous, so far as he himself was concerned, to the point of asceticism — scrupulous to a fault: and would make all bend to him, like the forest yielding to the motion of the passing gale. Though naturally positive, dogmatic, and possessed of strong passions, he would never stand to contest the point with others, either in public or private. While all was hushed within by the grace of God, all was subdued from without by the spirit and practice of prayer — sometimes dropping on his knees in the midst of an argument in a Leaders' meeting, and pronouncing the blessing at its close. He was the subject of severe temptation; Luther himself never had more dreadful combats with invisible powers; but he was always uppermost in the struggle — and seemed, like the primitive teachers of Christianity, to be a man of one business — that of saving his own soul, and the souls of others. Time was valuable; and, as an early riser, he redeemed much from sleep, which he consecrated to study and prayer. He has been known to have four or five rounds in prayer with a friend before five o'clock in a morning, — the latter complaining of a want of matter, physical weakness, and aching knees. His faith, on some occasions, was so strong and commanding, that he only appeared to ask and to have; and there was generally a power in prayer, that brought those around him into more immediate communion with God, — the parties feeling as if they were breathing in another atmosphere, — all being ventilated by the pure breath of heaven. Being the subject of sudden impulses and impressions, it was no wonder that he should be found occasionally incorrect, but there was often a something connected with them, like the infallibility of instinct.

His reading, like his library, was not extensive, but select—and always directed to the useful. In fact, he studied more than he read, and prayed more than he studied. His house was emphatically a house of prayer, and every house he entered was transformed into the same.

It was his deep piety that induced the habit of spiritualizing, and led to such views, and to such a manner of illustrating different portions of the Bible, as could only be accounted for in connection with the fact of a mind deeply imbued with the Spirit of God; and he gave ample proof, that, had he cultivated the faculty, he would have risen to considerable eminence in the allegorical art; but he had too much good sense to indulge in it. He could have delineated the Christian in his difficulties, temptations, and ultimate triumph, with as much skill and poetical effect as Bunyan in his *Pilgrim*, and would have arrested the attention of an audience in the same way that the latter is known to do his readers; or in a manner somewhat similar—only on subjects the most serious and important, to the fixed attention of children, when engaged with a book that interests them—with a subject perhaps fictitious in itself, but with an admirable moral, and written for their amusement and profit. The slightest motion, or noise, or contrary look, caught his eagle eye, and called forth remark,—not so much on his own account, in being disturbed by it, but lest it should distract the attention of others, and prevent their profiting. Never did a mother watch with deeper feeling the slumbers of her infant in the cradle, lest foot, or hand, or voice should break its repose, than did he the profound attention of a congregation, which he never failed to secure from the least disturbance that might be likely to occur, either from within or from without.

Perhaps there was too great a disposition to accommodate his style, particularly in the relation of an anecdote, to the tastes of the common people, at the expense of

the habits and thinkings of persons in polished society. Still, in those stoopings, when he consented to become a fool for the purpose of reaching the less instructed of his auditors, and when he was never otherwise than useful, the style and subject were not altogether for persons who were but just beginning to hear, and who, like the readers of Sir Roger L'Estrange, could relish nothing but the meanest ideas, presented in the meanest language,—but something more elevated; and, though not exactly fitted for the acceptance, yet not at all calculated to excite the displeasure, of the educated portions of the community. Few men could tell an anecdote with finer effect in the pulpit than himself, or make a more appropriate selection for the subject—not even Dr. Dodd in his “*Sermons to Young Men*.” He could imitate, especially in cases of tenderness, the feeling, the language, the manner, and the sentiment, so exactly, that he seemed for the moment identified with the parties—at once fixing attention, and awakening the sympathies of his hearers to tears; not only impressing them with some moral truth, and depositing in the recollection some useful maxim, but preserving the interest which had been excited, to enable them to accompany him through the remainder of the discourse.

There was great sweetness, clearness, power, and flexibility in his voice; employing in public speaking, as in singing, the counter, the tenor, and the base,—alternately pouring into the ear the soft windings of the lute, and the roar of the lion; now evincing the melting, winning tenderness of the mother over her children, and then the fierceness of a West Indian tornado, sweeping all before it. It was exquisitely fitted to strains of serious earnestness, with amazing compass; and, in addition to softness, adapted to express scorn, indignation,—in short, all the passions; and of amazing pathos—free from all harshness and monotony.

His command over the passions was ab-

solite ; he could wind them at will, — joy, suspense, terror, admiration, — all flickering or settling upon the countenances of his hearers, like clouds or patches of sunshine across the harvest-field, — himself the while, full of hope in reference to the yellow grain waving beneath his eye. To sinners especially he was a son of thunder ; and his feelings, and thoughts, and language, being often highly poetical, he would sometimes run on with a number of bold, brief, yet harmonious sentences, full of fire and imagery, — falling on the ear like blank verse, — increasing in strength of thought and volume of voice, — now rolling like a swelling flood, or dashing downward, from steep to steep, — breaking down every embankment, — and carrying away trees, cattle, houses, and inhabitants ; or, perhaps, more properly — though still under figure, like a fire, first attacking by its ravages a single house — then increasing in fury — spreading from street to street, till the whole city, like another Moscow, seemed enveloped in flame — timbers crackling — roof after roof giving way — the reflection gleaming afar through the midnight heavens. In “the terrors of the Lord,” on the horrors of hell, we rarely ever — unless in the case of Benson in his Sermons on the Second Coming of Christ — heard his equal. The whole was so graphic, accompanied with such earnestness — such downright earnestness, that it rarely failed to rouse the sinner, and had such an effect upon the imagination, as to give an air of reality to what was otherwise only employed for illustration. He showered down upon meanness, lukewarmness, hypocrisy, vice in every form, a pitiless storm of the most fierce invective. With a transition as sudden in manner, language, subject, and feeling, he would, like a blink of sunshine, have issued from the tempest of passion he had raised, and would have placed salvation within the immediate reach of the sinner, like a rope, ladder, or other instrument of escape, to save from flood or fire ;

and with a winning affection and anxiety, have charmed the penitent into instant faith in Christ.

He was distinguished for strength and condensation, rather than for the wire-drawings of thought. The text was always permitted to speak for itself. His plans were varied, his divisions and subdivisions often numerous ; yet never embarrassing, either to himself or the hearer ; always clear ; remarkable for unity of design, — causing one part of the sermon to tell upon another, — occasionally throwing back, and bringing up the materials in hand, with amazing dexterity, and making them chime in with each other like a peal of bells. Still, much ingenuity, dovetailing, and contrivance as appeared in his sermons, and admirably as one part aided and bore upon another, he was incapable of “forging the long, compacted, and massive chain of demonstration.”

In fine, what the celebrated Dr. Chalmers, who has characterized Methodism, as “Christianity in Earnest,” once said of another Methodist preacher — the excellent George Thompson, — “I never saw a man go about the work of saving souls, in such a business-like manner, in all my life,” will apply equally well in the present instance. We have heard some persons talk of Bramwell, as if he were a weak, zealous, well-meaning man — themselves without a tithe of either his piety, or his intelligence ; but we take the liberty of dissenting from them, and declare, that we know not a single sentence that is more expressive of his character, than the one employed to delineate the character of the Baptist — “A BURNING AND A SHINING LIGHT.”

EDUCATION is not valuable for the amount of knowledge it imparts. He is best educated who can do most for himself and humanity through means of his own education.

FAITH renders thanks for the sufferings, more than for the joys of earth.

[Original.]

CHRIST'S ABILITY TO SAVE HIS PEOPLE.

BY W. S. T.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." — Heb. 7:25.

THREE vital points are established by this scripture, viz.: the *time* of this salvation; the *extent*; and the *ability* or *qualifications* of its Author and Finisher. [We purposely reverse the order of the text in presenting them.]

First, then, the *time*. It is all-important that we know *when* this salvation from sin is to be consummated: in *life* or in *death*; in *time* or in *eternity*. This is so, for this obvious reason: if it is not in *this life*, it were useless to expect it, or pray or labor for it here. Rational men will not seek for what they deem impossible and unattainable. But, if this salvation from all sin is the privilege of God's people in the present life, then we should rationally expect that this would be a matter of revelation, as much as any one thing connected with the salvation. Nor is this *presumption* without foundation. Our expectation in this is fully met. There ought not to be any misunderstanding on this *particular* among those who hold Christ as the Head of the Church. We might multiply texts; but we prefer to rest the whole argument, as to the *time*, on two or three explicit passages. And no number of doubtful ones can nullify what is express and positive. This is the only true and safe rule of interpretation. Positive and undoubted Scriptures are not to be explained by obscure and doubtful ones; but the reverse. First, "He is able;" as in the text above. Mark, the *tense* is the present. *Now*. Not he *will* be able to save "from all sin" at death. To say "he is able" to save at death would be as palpable a contradiction of *terms*. The expression, "εις το παντελες," rendered "to the uttermost," would convey

the whole idea, had it been rendered "*forever* or *evermore*." If he is able to save forever, he is able to save for the present moment. So that the remark that is so common among us, that Christ saves us "by the moment," is logically and scripturally justified.

The next passage is, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." — 1 Jno. 1:7. By reference to the context, the *design* and *meaning* of this text cannot be mistaken. The condition being fulfilled — "of walking in the light, as Christ is in the light" — the verification of the promise is ours at that moment. The verb "cleanseth," is in the present *tense*. The only obstacle in the way of Christ's blood cleansing us "from all sin" *now*, is either our *inability* to "walk in the light, as he is in the light," or our *unwillingness* to do so. The former cannot be the reason; for that would be highly discreditable to God to command us to perform an impossibility; therefore it must be the latter.

The last passage we will adduce is the Apostle Paul's prayer for the Thessalonian Church: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." — 1 Thess. 5:23. As in the previous passages, so in this; everything in the text and context renders it impossible for us to mistake the point under consideration. This is the *entire* and *present* sanctification of believers. No established rule of interpretation can ever make these scriptures and their connections refer to anything else than the present and complete sanctification of God's children. When the Apostle here prays for the entire sanctification of the Church at Thessalonica, and their "blameless" preservation therein, "unto the (second) coming of our Lord Jesus Christ," we are to accord to him sincerity; and,

from our knowledge of the man, we must think that he prayed intelligently, even waiving altogether the important question of inspiration. *These*, passing over the hundred other collateral scriptures touching this point, form an irrefutable argument, that entire sanctification is the privilege of Christians in the present life, i. e., now.

The next point is *the extent or degree* of this salvation. "*To the uttermost.*" This expression sufficiently marks the extent as to us. Should any maintain that the present rendering does not convey the Apostle's full meaning, as well as the marginal one, "*evermore*" or *forever*, we are quite willing to take that; for, literally, it means *in and through all times*. And that this is its true import, is evident from the Apostle's reasoning: "*seeing he ever liveth to make intercession for us.*" This, our *present and continued salvation*, depends, then, upon the *perpetuity* of Christ's *priesthood*. Of the expression, "*To the uttermost,*" Mr. Barnes says: "This does not mean simply *forever*, but that he has power to save them, so that their salvation shall be *complete*." Dr. Clarke's comment on the same passage is, to all intents, "*degrees and purposes; and always and in and through all times, places and circumstances; for all this is implied in the original word: but in and through all times seems to be the particular meaning here, because of what follows: He ever liveth,*" &c. The expressions, "*To save them to the uttermost;*" "*sanctify you wholly, your whole spirit, and soul, and body;*" and "*cleanseth us from all sin,*" clearly show the extent of this salvation as to us. This being settled, we come to notice

The Saviour's ability or qualifications thus to save us. "*He is able.*" This consoling doctrine has for its firm support the following facts:

1. *His infinite benevolence.* Our salvation had its origin in his boundless love, his yearning pity for us when exposed to eternal misery and wo! Love first con-

trived the scheme to save rebel man. "God so loved the world," &c. "For scarcely for a righteous man will one die: yet, peradventure, for a good man some would even dare to die, but God commendeth his love towards us in that while we were yet sinners—Christ died for us." "Hereby perceive we the love of God, because he laid down his life for us." Here we see the fountain of our salvation. It is wide enough, and deep enough, and pure enough, and good enough! It completely satisfies us, while it excites our adoring gratitude. It is complete as to Him.

2. *But Christ is omnipotent.* What his *infinite love* would prompt him to do for us, his *infinite power* would execute and render *certain*. "Who is this that cometh from Edom with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness; mighty to save." This refers to his *moral power* or *dignity*. As to his *natural power*, all worlds and all things in them are said to have been created by him. Also, all things subsist and are upheld by him. "All things were made by him, and without him was not anything made."—Jno. 1: 3. "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him; and he is above all things, and by him all things consist."—Col. 1: 16, 17. We have sufficient evidences of his power in his stupendous miracles, as healing the sick, blind, lame, and the dumb; his miracle of turning water into wine; of multiplying the loaves and fishes to feed the multitudes, and of raising the dead. Be it remembered that these were performed by his own power, and to establish his own mission. When his disciples and apostles performed miracles, they did it by a delegated power, and for Christ's honor and glory, not their

own. His *omnipotence*, then, supports his pretensions *to save to the uttermost*, and challenges our credence.

3. *Another fact is his truthfulness.* When hopes are excited, and promises made, we like to be assured of the promiser's veracity, as well as his ability. Well, the Saviour's veracity is as infinite and certain as his goodness and omnipotence. He is as "full of truth" as "grace." "Heaven and earth may pass away, but his word shall not pass away." "Guile was not found in his mouth." "He cannot lie." This impossibility may not be *natural*, but is *moral*, which is *better*. "Faithful is he that calleth you, who also will do it." Our doubts, if we entertain any, ought to recede, and our faith to be firmly established, by these considerations.

4. The last fact or qualification we will mention that Christ possesses, as a present and complete Saviour, is *his priestly office*. And this, it will be observed, is the one Paul urges in the text, For his ability *to save to the uttermost*. It may include all we have mentioned above. To be a priest or mediator, he must possess the natures of both parties. This Christ claims. "The Word was made flesh, and dwelt among us." He is "the Son of man," as well as "the Son of God." Thus the nature suffered that sinned. But the fallen humanity needed sympathy. Therefore, "The Captain of our salvation was made perfect through suffering." "We have not an high priest which cannot be touched with the feeling of our infirmity, but was in all points tempted like as we are, yet without sin." If we are "encompassed with infirmity," so was he. In his sinless, tried and glorified humanity, our "great High Priest" has "passed into the heavens;" into "the holiest of all;" and there "ever liveth to make intercession for us." His being a *continual* and *everlasting* priesthood, qualifies him to be a *present* as well as a *future* Saviour. His intercessions know no cessation; therefore, we shall not lack in him a perfect Saviour for one

moment from this time, till death shall release us from trial, and introduce us to reward. The dignity of his *satisfaction*, and the presence of his glorified human nature, coupled with his divine, on the mediatorial seat, insure us present and full deliverance from sin, *now* and in the *future*.

Our inference from the above view and scriptures is, that there is no countenance given to that sentiment, entertained by many good people, that we *must* ever be *sinning and repenting* while in the body. *Necessary sinning*, which many affirm of man, would seem to be a contradiction. Can *right* or *wrong*, *virtue* or *vice*, *guilt* or *innocence*, be predicated of that which is *necessary*? which cannot but *be*, by some uncontrollable power? So we cannot think, But if men cannot be saved from all sin, i. e., wilful transgression in this life, what is the cause of it? There must be one of three reasons for this. First, either Christ does not desire our freedom "from all sin;" or, second, he is not *able* to liberate us; or, lastly, our refusal to accept him must be the cause.

Let us, then, notice the first reason, — That the Saviour does not desire our *entire freedom from sin in this life*. If he does not, there must be something in sin that affords him pleasure, or that will greatly benefit us. But how can this view consist with our information, gathered from God's word, respecting sin? If sin has caused all our wo and miseries; if it is the thing that God hates; if he cannot look upon it with any degree of allowance; if he "is angry," as he declares, "with the wicked every day;" if he will call all men into judgment, and punish them for sins unrepented of; how will we be able to reconcile all these facts and declarations with the idea that Christ does not wish our utter deliverance from it? As all this is so palpably and monstrously contradictory, we must abandon it, and clear Christ from any such *horrid* wish. "He came into the world to save sinners."

"His name shall be called Jesus, because he shall save his people from their sins." Therefore, he wishes their entire deliverance from sin *now*. He was sinless, undefiled and separate from sinners; he was holy, and has said, "Be ye also holy."

As it cannot arise from a want of desire in Christ, is it to be found in his inability? Does he detest sin, and wish its utter extermination, but lacks the ability to remove it? If so, what are we to do with his pretensions to omnipotence? He claims *almighty* power for himself; his inspired apostles claim the *same* for him. When he says, "I that speak in righteousness, mighty to save;" my "blood cleanseth from all sin;" "I am able to save to the uttermost all that come unto God through me;" is this all metaphor? — all declamation, without any meaning or reality? This, it will be perceived, would be a severe blow upon his truthfulness. — Would not the Saviour be imposing on the credulity and common sense of mankind, to make such declarations respecting his willingness and ability to save them from "all sin," and yet mean no such thing? But such an idea is too unworthy to be entertained by us any longer, even by way of argument. It is as unworthy our thoughts as of Christ's perfections. We know he is *naturally* and *morally* able to save us to the uttermost — all that come unto God through him.

Lastly, is not the reason, and the *only* reason, to be found in *our wilful refusal* to accept of this full and present salvation on the conditions laid down? Here it must be, and we shall stand guilty before him if we are not sanctified wholly before death. Let God be true, but all men liars. If we are not saved now from all sin, it is not because Christ is not desirous, and even anxious and able to save us, but because we do not accept the conditions upon which it is suspended. Nor is it because God has left us without ability to make the required consecration. This would be equally disparaging to his good-

ness and holiness, thus to require of us what we possessed not. Nay, he gives us *gracious ability* to comply, and our *wilful refusal* must bear the whole blame of our failing of present and full salvation. The *time* of this salvation, its *extent*, and the Saviour's *ability*, all conspire to encourage our hopes, and quicken our zeal and efforts for its present attainment.

Downieville, California, July 16, 1859.

THE following appeal is sent forth over the signatures of twenty-six pastors of evangelical churches in Philadelphia, including eight different denominations. It is one of the signs of the times, and a fact of permanent interest. We omit names for the sake of brevity. — EDITOR.

TO CHRISTIANS OF ALL DENOMINATIONS.

PRAYER FOR THE UNITY OF THE SPIRIT.

DEAR BRETHREN, — The thoughtful reader of our Lord's intercessory prayer must mark, with deep interest, the earnestness with which he prays for oneness among his disciples.

No less than four times, in that prayer (John xvii), does our blessed Lord offer the request (each slightly varying in phraseology), "that they all may be one," showing how near to His holy heart was this unity among His followers.

The Apostle St. Paul, guided by the Holy Ghost, presses upon the Christians at Rome, (xii. 5,) Corinth, (i. 10; xii. 12, of 1st Epistle,) Galatia, (iii. 28,) Ephesus, (iv. 3, 6,) Philippi, (ii. 2,) and Colosse, (iii. 11, 14,) this same unity of the spirit in the bond of peace.

Assured that all believers in Christ heartily desire that His prayer may be answered, and the apostle's injunctions obeyed; and that those needless divisions among Christians, which are so opposed to the Divine Will, and which so obstruct the progress of the pure gospel, may be done away, the undersigned respectfully suggest that one day be annually set apart

for special prayer, that God would grant that his believing children "may be made perfect in one," and that by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit and in the bond of peace, that they may be an holy temple, acceptable unto Him.

Thus humbly approaching the throne of grace, united in heart, with a request so consonant to the expressed will of God, we may believe that the Great Head of the church in answering prayer for increased *unity of the spirit*, will himself lead that church into such measures for the accomplishment of outward union as shall most redound to His glory.

We beg leave to designate the first Monday of October, as the day for such special prayer, and invite our Christian brethren generally to unite in these solemn supplications.

Philadelphia, July, 1859.

[Original.]

JESUS DIED FOR ME.

BY S. C. M.

WHEN sorrows frown and friends forsake,
When earth is lone and desolate;
My soul's exultant cry shall be,
That Jesus Christ hath died for me.

When grief-clouds gather in my sky,
And troubles deep are drawing nigh,
I then, amid the gloom, can see
That Jesus Christ hath died for me.

I'll bear the cross where sin abounds,
I will not shrink at earth's cold frowns,
But this my song shall ever be,
That Jesus suffered death for me.

His arm of love sustains me now,
The seal of love is on my brow;
My soul, why dost thou ever grieve?
Thy Saviour Christ forever lives.

I know in whom my spirit trusts,
The powers of sin may do their worst,
Unshaken still my faith shall be,
That Jesus Christ hath died for me.

O joy supreme, and faith that's blest,—
Here on my Saviour's bosom rest;
'Tis love's dear theme, and mercy's plea,
That Jesus Christ hath died for me.

Scott, N. Y.

[Original.]

THE UNITY AND DIVERSITY OF FAITH.

THE Apostle Paul, in speaking to the Romans upon Christian requirements, made this brief but distinct declaration, "*Whatsoever is not of faith, is sin!*" This explains to our mind the reason why Paul used such plainness of speech in regard to the necessity of having faith; and the great minuteness with which he describes and elucidates the various bearings it has upon the life of man. It also opens to our mind the reason of Christ's frequent allusions to faith.

Perhaps the words of inspiration are multiplied, and more powerfully concentrated upon this one word, *faith*, than any other in the gospel. There is but "*one Lord, one faith, and one baptism*;" yet the effects of this *one faith* are as varied as they are powerful, and we often speak of different kinds of faith when there is actually but *one faith*. There are many kinds of light emanating from *one sun*; the morning light, evening, day, and noon light; so, likewise, there are many kinds of faith emanating from the Son of Righteousness. It is only exhibiting the different forms of the same grace.

The Scriptures speak of "*saving faith*," "*supplicating faith*," "*working faith*," and "*sanctifying faith*." The four blend into a holy unity. "We go on from faith to faith till we arrive to the unity of the faith, and of the knowledge of the Son of God unto a perfect man." It is necessary to understand and embrace these several kinds, as the faith of which "Jesus is the author and finisher," before we can possess the unity of the faith, and live holy before God.

Saving faith concerns only God and self. *Supplicating faith* concerns only God and that prayed for. *Working faith* concerns only God and his holy service. *Sanctifying faith* concerns God and all these kinds of faith, fully understood and

perfected in man, to his complete salvation.

How many believe and are saved, that are not eminently *praying Christians*? How many believe and pray, that are not markedly *working Christians*? And how many believe, pray and work, that are not *sanctified Christians*?

The first is saving faith. Believing Christ is our Saviour, and not doubting our acceptance with God, however we may doubt that of others. Then we have holy confidence.

The second is supplicating faith. Believing Christ always ready to hear, bless, and do, according to his holy will, for ourselves and all that we pray for.

The third is working faith. Believing that we are a branch of the "true vine," and must "bring forth much fruit."

The fourth is sanctifying faith. Believing these several kinds of faith are enjoined upon us by God in his word, as necessary, before we can accomplish his holy will, and receive the sanction and co-operation of the Holy Spirit with all its cleansing power.

By saving faith, we derive holy confidence. By supplicating faith, we derive holy communion. By working faith, we derive holy strength. By sanctifying faith, we derive holy love.

If saving faith alone can sanctify and make holy, then the chief aim of holiness would be to secure our own salvation. If supplicating faith alone can secure holiness, then the chief aim of holiness would be to pray without ceasing; and if working faith alone can secure holiness, then the chief aim of holiness would be to labor and toil in the Lord's vineyard; — but we perceive, at once, the reasonableness of combining these into *one entire, living faith*! — as is necessary, to "secure our own salvation, to "pray without ceasing," and to labor and toil in the Lord's vineyard, before we can live holy in the sight of God; before we can receive the sanction of God, and the baptism of the Holy

Spirit — the sanctification of the *soul, body and mind*; before we can have the clear consciousness of God's approbation, the glad assurance of having consecrated all to God.

This is the great blessing of sanctification and holiness; the glad consciousness of having consecrated all to God, and willing to trust all to his infinite wisdom and mercy, now and forever. This, and only this, is the unity of the faith; the blessed faith, which the saints contend for.

This faith encompasses the whole sphere of Christian life, so that "whatsoever is not of faith is sin." The unity of faith ensures the "unity of the Spirit and the bond of peace." It ensures that charity that "believeth all things," and is the "bond of perfectness."

We have reason to believe that a greater part of the church possess only saving faith. This is a lamentable statement, but no less true. How often would the Saviour exclaim, if he were dwelling among us, as of old, "O, ye of little faith."

If we decide, from the outward appearance, of the present strength of faith in prayer by the prayer meetings, the deficient attendance, the lack of fervency and agonizing spirit, the irregularity of devotion in most of the members, we conclude that a very few possess supplicating faith. How few out of the many in the church, love the prayer meetings?

The paucity of numbers at the prayer meetings in comparison to those attendant upon the preaching, is a sad confirmation of this. And where are they who labor in the vineyard? Those who have "working faith," that "faith which worketh by love?" Are they not still less in number than those who have saving and supplicating faith? — and lastly, where are they who possess sanctifying faith, who believe that Christ can save to the uttermost, and hath cleansed them from all unrighteousness?

Alas! how few are they who exercise the *unity of the faith*! Few seem willing to acknowledge there is such a thing, and still less are they who desire it. "Many are called, but few chosen."

There is no doubt but these several kinds of faith are exercised in a variety of manner and way, unitedly and separately to some degree, by every Christian, so that they receive the blessing of divine acceptance, the co-operation of the Spirit, and work out glorious results. But there is a "way of life," "a pearl of great price," "a white stone," "a bright and shining light," "a bright and morning star," "a peace in believing," "a joy in the Holy Ghost," and "a power and might in the Spirit," which is the privilege of every Christian to have; and which he may exercise in the unity of the faith.

Saving faith is but the dawning light of the Christian's day; supplicating faith is the increasing light; working faith is the open day and increasing effulgence; and sanctifying faith is the meridian light in all its fulness and glory, shedding hallowed beams of love, on all around, with melting power.

By saving faith, all heavenly things are viewed as by the dawning light, shining over trees and mountains of sin and imperfection. Supplicating and working faith look higher up and behold, in increasing light and open day, the great duty and mission of life with its reward; and sanctifying faith looks up to Jesus, and beholds in the light that shines from the Lamb, purity, mercy and love; and that there is perfect righteousness, sanctification and redemption to all who have been redeemed and washed in his precious blood. The light of the moon and stars grow dim, and the sun vanisheth away into darkness, while looking to Jesus.

DISCIPLINE. — "Be exact in every point of discipline. Keep our rules and they will keep you." — *Milton*.

[Selected.]

THE PRAISE OF JESUS.

FROM THE LATIN OF ST. BERNARD.

O JESUS! sweetest name to me;
Hope of my lowly, breathing soul!
My inmost heart cries out for thee;
And holy tears refuse control.

Jesus, the sweetness of my heart!
Fountain of Life and Light! Inspire
My mind with joy — Thyself impart —
A joy exceeding all desire.

Thou visitest my heart. The while
How sweetly shines the truth therein!
Earth's sordid vanity grows vile,
While love, consuming, burns within.

Jesus! My Supreme Good! I feel
The fulness of thy love to me;
O, still thyself to me reveal,
That I may still thy glory see.

Whom deeply has thy love imbibed,
Whom sweetly Jesus has inspired,
Tastes joys that cannot be described,
And naught remains to be desired.

Jesus! Angelic grace is thine!
Sweet music in each ear thou art;
Honey upon each lip, divine,
And heavenly nectar in each heart.

I breathe for thee ten thousand sighs!
My Jesus, when wilt thou appear,
And with thyself my heart suffice,
And bless me with thy presence near?

What long I've sought, at length I see —
What long pursued, at length attained —
"To lie on Jesus' bosom free:
My whole heart with love inflamed."

O ardent flame! Blissful desire!
O sweet refreshment from above!
O sacred passion! holy fire!
Intensely God, the Son, to love.

Thou art my soul's supreme delight,
Love's perfect consummation pure;
My glory, thou — unfading, bright;
Jesus, the world's salvation sure.

Jesus! The rapture of my heart,
Thou art of Heaven the only joy;
Bliss, music, honey, nectar, part
In thee with all their base alloy.

Jesus! The holy martyr's crown!
The virgin's never fading flower!
The pure heart's lily of "renown!"
The conqueror's prize in victory's hour!
O, while I pray, deign to hear me —
Jesus! I crave no GOOD BUT THEE!

[Original.]

THE CHRISTIAN'S HIDDEN LIFE.

BY WETMORE.

EVERY Christian possesses a life in common with all other men, and another life in common with all other Christians and with God. While it may be said of the whole human family, "in him we live and move and have our being," it can be said of the Christian only, "Your life is hid with Christ in God." The Christian's life is distinguished by its pure spirituality, and is of such a refined and sanctified nature, that, without this, it cannot be supposed to exist. The properties of a Christian's life are such, that everything that is not Christ-like is forever excluded from being ranked with it. The strictest morality, however much it is required in order to be a Christian, cannot of itself produce a Christian life, or even form the entire outward part of a Christian character. There are duties devolving on the child of God which cannot be performed without the inward grace; and there are other duties which take for granted our conversion to God, and cannot become duties on any other ground than that of our adoption into his family. The Christian life is of such a higher, holier nature, that it cannot be brought down to any system of forms and ceremonies, or, by any association with morality, lose its hidden and distinctive character. It must dwell in the soul, and its fruits must issue from the soul, for the soul only can be in such a state. Compared with a moral life, the life hidden with Christ in God is one, the nature of which is more closely allied to the inward holiness of the divine, which flows more directly from the principles of gospel truth, and in all its relations sustains a more spiritual character; a life which is the result of being dead to sin, which follows a daily and entire death to the world, which flows from a crucifixion with Christ, and is sustained by the exercise of a continual and unwavering faith.

But we are told that this "life is hid with Christ in God." What a glorious and delightful concealment! What a blessed hiding-place is the bleeding side of Jesus!

" 'Tis there I would always abide,
And never a moment depart;
Concealed in the cleft of thy side,
Eternally held in thy heart."

The Scriptures say, God "has life in himself, and it is given to the Son to have life in himself, even as the Father;" but to the Christian it is given to have his life in Christ. Blessed dependence! O happy connection! "Your life is hid with Christ in God."

In the very first *principles and formation* of our Christian life it is thus concealed. Christian life is based on Christian principles, which are simply the doctrines taught by Christ, and the morality and devotion evinced in his life. Nothing but the former can constitute a Christian theory in the mind, and nothing but the latter can form a Christian character. So nothing, but the combination of the two, implanted in the soul by the Holy Ghost, can constitute that power and living nature which are called the Christian life.

The first principles on which the Christian lives, and by which his Christian experience is nourished and sustained, are not only of the same character as those which are essentially involved in the very life of God, but are actually the same, imparted by divine goodness, and received by a close connection with the Saviour, whom we are taught to consider the source and fountain of all moral excellence and truth. The principles which form a Christian mind, and the rules which govern a Christian conduct, must be the corresponding features in the mind and character of Christ. The Christian life "is hid with Christ in God." Then in respect to all that can form such a life, and from this eternal source, the Christian life is constantly and continually derived. Our life flows from our relation to, and

our association with Christ. The life of an independent, self-existent being is in himself; but the life of a poor, depending, helpless child of God is all in his divine Father. The branch lives, only while it remains united to the vine. The sweetest and most fragrant flowers, if broken from their stems, wither, whatever care we may take, because they lack vitality, and connection with the living branch; put them in water, and they may for a while appear the same, but they will soon wither and die. So if you take the Christian from the living vine, to which he is joined in such delightful union, though he may be favored with every other assistance, and artificial means of life and strength, and may for a while appear as before, he must gradually yield till all is over, and the most powerful influence cannot save nor restore. The formation of a Christian life is hid with Christ in God, and from him a living Christian must not be divided. "Without me ye can do nothing" the Saviour stamps on the mind of every follower, and their whole life illustrates and confirms this truth. The secret of living happy and living to God, is hidden from the world, and known only to the Christian from his association with Christ, and because "the secret of the Lord is with them that fear him."

But being hid with Christ in God, it is concealed from view, unknown and unappreciated by any save the child of God himself; and of him it is said, "The wind bloweth where it listeth, and thou hearest the sound thereof, and canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." Shedding a glorious light around by his work of faith and labor of love, the Christian is concealed within them, and the power by which the whole is done, found only in God. We see the candle burning, but we see not the burning wick and the melting tallow which yield the dazzling brightness. So we see the Christian, but we see not that inward glorious Spirit by

which he lives. It is concealed from view, not by any darkness in the subject, but for want of a clearer perception, and a more spiritual discernment in the beholder; and often by the moral darkness of sin, which obscures our gaze. Its own derived light and the brightness of its borrowed rays conceal it from view. But to be hidden, implies its eternal safety. Anything concealed is supposed to be safe; and O, how safe the Christian's hiding place in God.

Here blissfully associated, and gloriously concealed in the Saviour, we can cry, "We will not fear though the earth be removed, and the mountains be carried into the midst of the sea, for the Lord of hosts is with us, and the God of Jacob is our refuge." "For in the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle will he hide me." "Under his wing shalt thou trust, and his truth shall be thy shield and buckler." We are in Jesus safe from his opposing violence, and from his deceiving power; the unholy power, which slays the faithful, trusting, believing Christian, must first drag him from the Saviour's loved embrace; tear him from the bosom of his Lord, and burst asunder those bonds of love which bind him in an inseparable union to the God of his salvation.

Bayfield, C. W.

[Original.]

EPISTOLARY ILLUSTRATION OF CHRISTIAN EXPERIENCE.

BY DORA.

MY DEAR SISTER:—Why need you seek to do *great* things in order to secure salvation? I am aware that very many like yourself stumble at the simplicity of the way of faith—they verily think, as did brother B., that they must do "something more than that!" Let me tell you the incident, and just how he was led to see his folly.

I was attending a protracted meeting in an adjoining town, and had been endeavor-

oring, according to the ability given me by God, to assist souls in finding Jesus. A brother who had for years been stumbling at this simple way, called on me, and requested to be instructed in relation to the way of faith. Well, I endeavored to simplify it in various ways, but all had no effect. I was almost ready to give up, thinking I could not in any way help his mind. At length, in reply to my remark that he must make the unreserved surrender of himself to God, and that it was his privilege when all was consecrated, yea, and *duty* when he did this, to begin *then* to reckon himself the Lord's; simply believe that his offering was an acceptable one through Jesus Christ, he exclaimed, "*O that is too simple; I must do something more than that?*" Just then an illustration struck my mind; it was this: Bro. B., supposing you had a watch, and it would not keep good time. You try to regulate it, but all of your efforts are vain; now what would you do with it? "I would take it to a jeweller, and have it repaired," was his reply. Very well, but would you stand constantly by his side, and assist a little here, and a little there? "O no!" said he, "I should place the watch in his hands, and go about my business." Yes, yes, brother B., now do just so with that *heart* of yours. It is out of order, it does not keep good time, it is not in harmony with the great heart of Christ. Take it to him, — he is the great Repairer of hearts — he knows precisely how to regulate it: it was for this very purpose he came on earth, that he might put hearts in order — place it in his hands, and as you remarked respecting the watch, "go away about your business." "That is it! that is it! I will do it!" he exclaimed with much earnestness.

Why, sister F., the way of faith is simply itself. Look at the case of the man who came to the Saviour, saying, "Lord, if thou wilt, thou canst make me clean." Listen to the reply; *I will — be thou clean.*" He sends a blind man to the

pool of Siloam, there to wash off the clay which he had put upon his eyes. He washed, and came seeing. Was the virtue in Siloam's pool? Nay, verily, but in the *faith* that led him there to wash. Naaman was one of those who suppose they must "do some great thing," before the work can be accomplished. This simply bathing seven times in the despised Jordan, was not to be thought of. Dipping in Abana and Pharpar, would be far better. He turns away in his splendid chariot, enraged at the prophet's prescription. But his servant came near to him, and well understanding wherein his master's pride was wounded, he very meekly inquires of him, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather, then, when he saith to thee, Wash, and be clean." O yes, there is no doubt that Naaman would readily have done some "great thing," and so would thousands do, could they thereby obtain salvation. But this simple "Believe on the Lord Jesus Christ, and thou shalt be saved," is too small, — too trifling, — "I must do something more than that," is the feeling, though not always expressed.

"If by having one of my legs amputated, I could become a Christian, I would be one to-day;" said a beloved friend with whom I had been conversing in regard to the interests of his soul. The way of faith looked to him like folly — he could not believe that on such a simple point, man's eternal destiny turned — that such a great change as the Christian spoke of could result from such a simple exercise. He too wished to do "something more," than merely believe — he too wanted to "do some great thing," or behold some striking outward manifestation.

Yours in love.

BEREAVEMENT. — My gems are falling away; but it is because God is making up his jewels. — *Wolfe.*

[Original.]

THE UNION OF THE VINE AND BRANCHES.

BY A. P. J.

"I am the vine, ye are the branches." "Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." — John xv., 2, 5.

"Do the first works." — Rev. ii., 5.

In addition to the salutary warnings contained in the excision of the house of Israel, we have also that of the fearful apostasy and destruction of the seven churches of Asia Minor, and this, if we needed corroborative proof, is sufficient to convince us of the truth of God's threatened judgments, which, as history shows us, were fully carried out; for "space was given them to repent, but they repented not." After commenting upon the ruin of these seven Churches, Bishop Newton remarks: "such is the state and condition of the seven once glorious and flourishing churches; and there cannot be a stronger proof of the truth of prophecy, nor a more effectual warning to other Christians. These objects, as Wheeler justly observes, ought to make us, who enjoy the divine mercies, to tremble and earnestly contend to find out from whence we are fallen," and do daily fall from bad to worse; *that God is a God of purer eyes than to behold iniquity*; and seeing the axe is thus long since put to the root of the tree, should it not make us repent and turn to God, "lest we likewise perish." We see here what destruction the Lord hath brought on the earth. But it is the Lord's doings, and thence we may reap no small advantage by considering how just he is in all his judgments, and faithful in all his promises. We may truly say all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come (1st Cor., x., 11, 12.) Wherefore let him that thinketh he standeth, take heed lest he fall. — Bishop Newton, "on the Prophecies," page 456. But how

shall we take warning by these things? By fruitless regrets, and unfruitful prayers? No, but by obeying the Apostolic injunction, "Do the first works." For work stands in reference to repentance, as action does to thought. We must live out our prayers. For instance when we pray not to be led into temptation, we must avoid everything that may lead us into it, and also every person and place by which we might possibly be ensnared. Much praying and little work will not do, neither much work and little praying; prayer and work must go together, and this will be the case when the union of the vine and the branches is consummated. Every earnest Christian will see how far the church of the present day has receded from the works of the primitive church, and the necessity of "returning to the first works," which were written for our example and instruction. And indeed if we do not "remember from whence we are fallen," and return, what surety have we that we will not share a similar fate with those who "had space to repent, but repented not." This concerns every individual; no one should wait for another; but every member of Christ should commence the work in himself, and each heart should be a centre of reformation. For may it not be said to many of us, as to them, "I have not found thy works perfect before God." Yes, even those who believe in the attainment of Christian perfection, do they not often rather satisfy themselves with professing and proving the truths of the doctrine, than attaining it as a personal possession? But, nevertheless, it is only "every one that is perfect that shall be as his master," (Luke vi., 40.) Not every one that believes that he can be, and yet is not. See the commendations upon those who were threatened with the removal of light, and yet how much they still needed. "I know thy works and thy labor, and thy patience, and how thou canst not bear them which are evil;" and hast borne,

and hast patience, and for my name's sake hast labored, and hast not fainted." See what a character of excellence is here given. Where is there a church of the present day that would desire a higher commendation for endurance, patience, strength, and labor for Christ's sake? Yet this church was threatened with the removal of its candlestick out of its place. Not that any specific sin or transgression was charged against it, but because of its diminished love. "Because thou hast left thy first love." They were then addressed as a fallen people, in a certain sense, and exhorted to repent, and "do the first works." How intimately love, repentance, and works are connected in these passages. O how can men, Christian men, with their Bibles in their hands, and their eyes perhaps at this moment fixed upon the passages that contain these terrible warnings, sit down contentedly in a low state of grace! Remember the sudden threatened visitation upon Sardis, whose "works were not found perfect before God." "I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." But the few who had not defiled their garments should not share indiscriminately the condemnation of a church whose "works were not found perfect before God." Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy. These were commended for their worthiness, and as the others were reprov'd because their "works were not found perfect;" the inference is, that those who were approved "were found perfect in their works before God." Let those who place works below the position in which the Bible has placed them, think of this. It may look like humility to say "we can do nothing," but it is a false humility that lowers the Bible standard, and not false only, but fatal, as we have seen in the fate of these once flourishing churches. This spurious humility is very delusive,

and fosters self-blindness more than any other sophistry. But only accuse those who declare themselves to be too unworthy to think that they can do any work for the Lord, of incompetency in other things, and see with what indignation and zeal they will vindicate their ability. If they will examine themselves closely by prayer, and by the word, they will soon discover that their assumed humility is only a pretext for the evasion of their responsibility, but they cannot evade its consequences, "for every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bear more fruit." Peter addressed some as having purified their souls in obeying the truth, through the Spirit. They had been led by the Spirit, and had not taken counsel of their carnal preferences; such had judged themselves by the word, and therefore they did not need the fire of purgation, like those who would not judge themselves, and were chastened that they should not be condemned with the world. The pretext that excuses itself from the work of the Lord, on account of its nothingness, has no scriptural foundation, for the same word that declares "without me ye can do nothing" also declares "through Christ strengthening us we can do all things." If they worked for the Lord with their whole lives, as the Apostles did, and then call themselves unprofitable servants, they might be excused for their unprofitableness. But when they excuse themselves from godly labor, upon the plea of nothingness, and yet show sufficient ability in their own affairs, they cannot escape the sentence of unprofitable servants. "For as all things pertaining to godliness have been given us," with an implicit injunction to give all diligence in the use of the given means, the plea of nothingness becomes the most deceitful pretext for spiritual sloth, especially when they expend so much energy and ability

in carrying out their worldly schemes. This false plea of nothingness that induces spiritual sloth, and ungodly indolence in the use of means, differs as much from the real nothingness of genuine humility as darkness from light. It is because they think so much of self-promotion, that they refuse to become nothing, that they may grow in the divine strength, necessary for efficient working in the vineyard of Christ; for no man grows in Christ but as he becomes less in self. Therefore the profession of inability to work for Christ, implies a mistake in the very meaning of the nothingness of true humanity. For when a man has really become nothing in self, he has become something in Christ, and of course has an imparted power which he never could have had if he had not "put off the old man which is corrupt according to the deceitful lusts, and put on the new man, which, after God, is created in righteousness and true holiness." It is because "we are God's building that we are responsible as God's husbandry;" for he did not demolish the natural man, and build up the spiritual man, for self-saving alone. The scriptures recognize man as in a state of salvation when he is created anew in the image of him who created him. And if he has not the semblance of that new creation, how can he conceive himself to be in a state of salvation? If he has that new creation, he has a new power created within him which will produce a similar work or fruit. If a man, therefore, is engaged only in the work of self-saving, and has no holy anxiety for the salvation of other souls, he may well conclude that he has not been created "anew in the image of him" in whom selfishness had no part. For the new creation will impart both the desire for souls and the ability to speak effectually "the word which is the power of God unto salvation." "For it is not you that speak, but the Spirit that speaketh in you." "I will put my Spirit within you," was the promise,

and anything that is promised, we may pray for. And it is by the performance of this that he fulfils that other great and astonishing promise, "He that believeth on me, the works that I do shall he do also." For if thou canst believe all things are possible to him that believeth, mistake not this for human belief, for no spiritual power is possible to the natural man. This faith is Christ in us. "Examine yourselves, therefore, whether ye be in the faith; prove your own selves. Know ye not your own selves that Jesus Christ is in you, except ye be reprobates." (2d Cor., xiii., 5.) Here the Apostle speaks of those who do not know that Christ is in them, as being reprobates? And this we may know, for the spirit of Christ is not a dumb spirit, and if it dwells with us it will testify of its presence. And as there is a positive promise of this witness of the Spirit, we should not rest without it. He that believes Christ will believe his word, and he that believes the word will search diligently to see what it promises; and he that wants Christ will make the promises his own. An indwelling Christ is the most precious of all the promises; it comprises them all in one, "and is profitable unto all things, having the promise of life that now is, and of that which is to come." But how am I to get it, many will say? By pleading the promises, for you may be assured that he is a faithful promiser, and never did give one that he did not intend to perform. If you want to be a child of God, you can be one on the proffered conditions. But if you come to Christ desiring to retain your fleshly lusts, you never desired nor intended to accept his proffered conditions. You have only sought him through fear, from an instinct of self-preservation; thus you come to him to get the very self preserved, which must be cast out before you can receive his unselfish Spirit. Those who really do want his Spirit are willing "to pluck out a right eye, or cut off a right hand" that

opposes his entrance. These are "the first works" to which we must return: to repudiate every thing that is not of Christ. For while we hold the world with one hand, and Christ in the other, we never can be brought into that near union typified by the vine and the branches. Let us take up the cross, and renounce worldly conformity, expensive dress, and every thing that can beget and foster a worldly spirit; though it should be like the plucking out of a right eye, or the excision of a right hand. It is necessary at times to "bind the sacrifice with cords to the horns of the altar." If we cannot sacrifice willingly, let us sacrifice unwillingly all that is displeasing to Christ, and continue to pray for willingness of spirit. Do what is right, whatever it may cost, and depend upon Christ to bless the act, for he will always help us in right doing. Depend upon it that he will not let his professed people go on much longer in the deceitful profession of forsaking all for him, while they act upon the principle of retaining all for self, and fret and pine when they cannot get more for self-indulgence. They act as if he had said, take up thy pleasure, and indulge thyself, and yet delude themselves into the belief that they are following him who said, "Whosoever doth not bear his cross daily, and follow after me, cannot be my disciple." And yet they expect to get to heaven by adopting the morals of Christianity, while they evade the cross of Christ. It is by an unholy alliance of the church with the world that the spiritual alliance with Christ has been severed. "Know ye not that the friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God." — (James, iv., 4.) Look at the example of the first Christians in this respect. Worldliness is spoken of as synonymous with a departure from the way of godliness. "Demas has forsaken me, having loved this present world." There is no other charge made against

Demas, and yet he was considered in a state of apostasy. How different was the walk of those Bible Christians whose examples are given as approved models. Instead of seeking worldly approbation, and conforming themselves to its fashions, they were only anxious to be separate from them. They never courted the approbation of the world, and so far from desiring to approach near enough to its customs to evade the charge of singularity, they rather sought to be a peculiar and remarked people; they did not mind being called plain, and unfashionable, or singular; to the contrary, this was a part of their testimony against "the pride of life." And they recognized the fact, that all the followers of Jesus must be witnesses in some way. "We know that we are of God, and the whole world lieth in wickedness." This was enough. The knowledge that they were in Christ prohibited the principle of their seeking the ties of friendship with a world at enmity with his principles. Neither did they desire its approbation, and the absence of this desire shielded them alike from the ensnaring power of its smiles, and depressing effects of its frowns. But some will say the world has changed; surely its friendship cannot be so endangering to the soul's salvation now. It has changed, and this makes it more perilous; for while it has changed its aspect into an outward decency that very nearly resembles the face of Christianity, its principles are the same. Rend this covering of propriety and it will still, like the veiled prophet, be found to contain a monster's form beneath. If the church could have the fortitude to return at once to "the first works," in separating herself from worldliness, she might escape the fire of purgation, which otherwise must inevitably come, that she "be not condemned with the world." The church in the present state can never be the means of blessing to a world whose follies and fashions she emulates and copies. And this state of the church

and the world, and the chastisements that must precede the time of blessedness, is plainly foreshown in many scriptures. "For when thy judgments are in the earth, then the inhabitants of the world will learn righteousness. But when thy hand is lifted up, they will not see; but they shall see, for all nations shall come and worship thee when thy judgments are made manifest." There is not much hope for the church at large, until the anger of God is manifested in such a manner as they are least expecting. But God is now dealing with many individuals, by gradually loosening their earthly affections and worldly desires, in a variety of ways. From one he takes a child, or some other dear one; he suffers the world to turn against another, whose love of approbation is strong; he breaks up the carnal ease of another, and removes worldly possessions from the covetous; disappoints the ambitious man, to whom "fame is frankincense;" and in ways too numerous to mention, "breaks the vanity of human desires." But is he not dealing in mercy with us; and if we could see his purposes, and know that this is tender dealing, in comparison with that from which he saves us, how we would bless him for these very trials, and be doubly thankful that they are no worse. Let us give up at once and forever seeking to be something in "the life that now is," and live with a constant eye to "that which is to come," and we will instantaneously experience a freedom from bondage unknown before. I can well recollect what a struggle I had when the Spirit began to lead me into a renunciation of worldly conformity; I thought if I could be among a little colony of humble believers, away from worldly contact, where I could not be reproached by the worldly or unfashionable attire and humble living, I could make the renunciation, for I did not care for the things I was called to renounce, but I feared the censure of the world, though I soon perceived this would be turning aside from

the cross. I wanted to do right, but had not the fortitude to bear the cross attending it. This, I thought, will never do; it would be like Nicodemus coming to the Saviour by night. He wanted to go to the Saviour, but if he went in open day the Jews would reproach him; his love to the Saviour was not quite strong enough to bear this. There were "many others who believed on him, yet they did not confess him, for fear of being put out of the synagogue," "for they loved the praise of men more than the praise of God." I perceived that this synagogue fear of fashionable professors prevailed to an alarming extent, especially the fear of being called fanatics. I also perceived we never had truly confessed him, if we had not put on his lowliness, both in spirit and in our outward walk and way of living. We must not only feel, but manifest his humility; he became nothing among men, and said, through his holy apostles, "Let this mind be in you which was also in Christ Jesus."—(Philip. ii., 5, 8.) It was plain that those who seek him in secret, and yet fail to wear his outward garb of humility, because it will lessen their standing in the eyes of men, were actuated by the Nicodemus spirit, and must incur the penalty of those synagogue fearers, who denied him before men, and were denied of him before his father. One was an actual, the other is a virtual denial. The principle is the same. The motives are un-Christ-like, and will produce the same results in the end. The many who believed on him among the chief rulers of the Jews, would have confessed him in name, if a profession of religion had been as fashionable as at the present day; but they would not forfeit their worldly standing. They preferred a "name in another's breath," to having their names written in the book of life. Thus, for a transient fame, in a transient world, in the transient breath of other lives as frail and fleeting as their own, they forfeited

the recompense of an eternal reward.
Truly

"Though fame is smoke, its fumes
Are frankincense to human thought."

But "God knoweth the thoughts of all hearts." "And what is highly esteemed among men is abomination in the sight of God." All this I saw plainly, and that the things I was called to renounce were not so sinful in themselves as the un-Christ-like motive which retained them, that of pleasing a world at enmity with him I professed to follow. And I also discovered that to renounce the Nicodemus example, and to crucify its reproach-avoiding spirit, I must take up the cross of humble living, and plain attire, in the midst of fashionable society, and bear its reproaches in the meek and quiet spirit of the Saviour. And, praise be unto his glorious name, and to the marvellous power and spirit of his example, he did enable me to make the renunciation, and from that moment I was freed from the bondage of opinion. And from that moment I saw also how far we had fallen from the standard of primitive Christianity, and that we must return "to the first works" recorded by the sacred pen of inspiration, for our instruction and example, and that we must not be influenced by worldly Christianity, or even by the best standards around us, for the most of them failed when called to bear that part of their Saviour's image which suffers for righteousness' sake, the sneers of a back-sliding church, and the frowns of an ungodly world. And here let me pause to record the pleasure, and praise the privilege of cross-bearing, for the cross is the only place of peace and safety here, and blessing hereafter. This sense of pleasure and privilege increases daily, as new benefits are daily revealed by it. We receive a double accession of joy and peace for every sacrifice we are called to make for Christ, when made in the true spirit. If we could at once embrace his Spirit, when he said, I come not to do my

own, but my Father's will, we would save ourselves much painful discipline. And for what do we come to Christ, but to do his will? Surely we do not come to him to do our own wills; that would be coming to ourselves. I might have been saved much trouble if I had understood the law of entire sacrifice, for then I might have laid a whole burnt offering upon the altar of living faith, and been spared the tedious and painful process of a progressive sacrifice. I did not understand at that time the meaning of Rom. xii., 1, 2, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." It was his will I should present a whole sacrifice; I did not do it, and yet I thought I was serving him. I did worse than this, for when he removed those things he would have me sacrifice, instead of proving what his good, and acceptable, and perfect will was, I was rather engaged in praying that he would permit me to retain the things that his good will would have me sacrifice. Thus I was rather endeavoring to prove and carry out my own will in my very prayers. Have we not need to ask "forgiveness for the iniquity of our holy things?" We think it a very good thing to pray. It is, when we pray by the Spirit. "For we know not what to pray for, as we ought." But we may be sure we are not praying by the Spirit when we are praying for self-indulgence. Our plea is God's goodness; yes, but it would not be goodness, but badness, to let us have things that would hinder our progress in grace, however much they might minister to our self-pleasing. To expect his goodness to minister to the very self he commands us to sacrifice, that it may be supplanted by his Spirit, would be as absurd as to expect a lover to promote the suit of a rival, an evil rival, that would

destroy the happiness of the loved ones. Christ loved our souls so well that he died to save them, and he will not, after such a sacrifice, permit our evil selves to mar the Spirit's wooing. And in this his goodness is most evident, for when he slays the carnal mind, he delivers us from the principle of death, to give us the spiritual mind, which is the principle of life. We are very thankful when the Lord lets us have our own wishes, but if we could see his true purpose, as we will when we are delivered from the dominion of self, we would rather thank him for our disappointments. And it is not true thankfulness that pines and frets when he is doing us the greatest good. We are bowing down to our gratifications rather than to him, when we are less thankful for crosses than pleasures.

In our next we will endeavor to show what the works of the first Christians were and how necessary it is that we return to them if we would evince true repentance and godliness, that our "works may be found perfect before God."

Philadelphia, Sept., 1859.

[Original.]

THE FAITH OF A CONVERTED ISRAELITE.

BY Y.

In the Tuesday meeting, N. Y., one had spoken of his difficulties in believing the work of Christ in his own behalf, and was not very clear in the definition of his state.

Then another arose, a minister of the gospel, who said God treated us as intelligent beings, and only required the faith we were capable of exercising. His own position had been peculiarly unfavorable to faith in Jesus, for having been educated in Judaism, he had in his boyhood regarded Christ an impostor, and all who believed in him as hypocrites; and when exposed at a Christian school, he was taught by his parents that when in reading, he met with the name of Christ, he should cover it with his finger, and repeat the

prayer, "Hear, O Israel, the Lord our God is one Lord." But when in after years he read the New Testament, and was convinced of its truth, and claims to his faith, and obedience, he at once accepted Jesus of Nazareth, his Messiah.

And now he never knows anything about the unbelief that many complain of, who have been educated in the faith of Christ, and is often astonished to hear people who have been thus trained, ever doubt the willingness of Christ to save, or the cleansing efficacy of his blood.

"For he said, Surely they are my people, children that will not lie; so he was their Saviour." Are we as kind to Israel as we should be, seeing we reap their benefits, in the instruction of their prophets, priests, and kings? Prayer in their behalf reaches the ear of the God of Abraham, Isaac, and Jacob.

[Selected.]

JUST AS I AM.

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come!

Just as I am; and waiting not
To rid my soul of one dark blot;
To thee, whose blood can cleanse each spot
O Lamb of God, I come!

Just as I am, though toss'd about
With many a conflict, many a doubt,
With fears within and foes without,
O Lamb of God, I come!

Just as I am — poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O Lamb of God, I come!

Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve —
Because thy promise I believe,
O Lamb of God, I come!

Just as I am, thy love unknown,
Has broken every barrier down;
Now to be thine, yea, thine alone,
O Lamb of God, I come!

Just as I am — of that free love, [prove,
"The breadth, length, depth and height" to
Here for a season, then above,
O Lamb of God, I come!

—[CHARLOTTE ELLIOTT.]

[Original.]

LIFE-SCENES FROM THE CAMP-GROUND.

BY M. D. W.

It was to me a precious privilege to be permitted to attend two camp-meetings; one at East Livermore and one at Bethel. I saw very plainly God's guiding hand in all this. Never was my soul so led out to labor for others—never did I realize more sensibly the power of the Spirit in my own heart, rendering my labors effective. I am abundantly encouraged to hope for brighter days to the church from this one fact: *The cry for the Pentecostal baptism was general.* It was the theme in all the tents. The last night of the meeting at East Livermore, services were continued in one tent until the break of day, and the victory was general. A few had received the baptism, and were, with hearts all-exultant, giving praise to God, and their appearance might lead one unacquainted with such manifestations to say, as did some in older time, "These men are filled with new wine." Many there were looking on with curious eye, when a sister requested the privilege of speaking. "Camp-meeting John" hushed the shouts, so that the sister could be heard. She then told the wondering crowd that what they now beheld was that which was prophesied of by the prophet Joel, and stated the prophecy. She then referred to the baptism received on the day of Pentecost, and then quoted the language of Peter, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." She enforced this promise directly home upon every disciple of Christ, "It is unto *you*," and each might now claim that specific promise, and receive, by simple faith, the baptism of the Holy Spirit. This opened the way for personal effort, and she began to address herself to individuals thus, "Are you a disciple of Christ? Are you con-

scious of being now submitted to and accepted of him?" If the answer was in the affirmative, she remarked, "Then the promise is unto *you*, will you receive it?" The answer was invariably in the affirmative. "Then claim it by simple faith. Believe that you *receive* the blessing promised." "I will *try*," was the usual answer. "No, no, not '*try*,' that expresses *doubt*, but *believe*." "Lord, I believe—I claim the blessing mine." I should judge that more than a score came up to the point in this manner, and, as the result, were *filled with the Holy Ghost*. Thirteen lay slain by the overpowering manifestation of the Spirit.

Two cases especially interested me on this occasion. A very intelligent looking gentleman stood looking on the scene with wonder, when the sister alluded to addressed him thus, "What think you of these things?" He hardly knew—it was to him new and strange, never before having attended a camp-meeting. "This," said the sister, "is the baptism of the Holy Ghost, such as was received on the day of Pentecost. Are you a disciple of Christ?" she asked. "Yes, I trust I am." "How long since you became a disciple?" "About a year since."—"Would you like to receive the baptism of the Spirit?" "Yes, I would." "Well, my dear brother, 'the promise is unto *you*,' as one whom the Lord has called; will you now look up to God for the reception of the blessing?" "Yes." "Will you now believe?" "I will try." "*Try* expresses doubt; say rather I *do believe*." After a little hesitation, he stepped out on the naked promise, in simplicity of faith, thus, "*I do believe, I claim the blessing mine.*" This he repeated several times, and then he says, "Praise the Lord, praise the Lord," and for what? The *inward* testimony obtained by simply believing. Now he not only *believed*, but *knew* the blessing was all his own. Seeing him thus blest, the sister addressed herself to another standing by, and, with a coun-

tenance all aglow with happiness, she turned to him, and said, "Believe, believe; say *I do believe*, and the Lord will bless you." Within the limits of ten minutes, probably, he began to appropriate the promise, received the blessing, and began to instruct another in the "shorter way."

The other instance was this. The sister addressed a young lady who was gazing upon those who, within the circle, were giving glory to God, little thinking, perhaps, that she, too, might have the same gift. After a few words of instruction, she turned to another upon her left, and finding her, too, a disciple, she gave her the promise of the Father, urging her to claim it at once. She wished thus to do, but said it looked like taking a step in the dark. The sister held in her hand a book. "Now," said she, "close your eyes so that you cannot see me, nor the book that I have in my hand. I say to you, reach out your hand, and I will give you this book. Although you see neither the one who addresses you, nor the book offered, yet, if you have confidence in me, and want the book, you will at once extend your hand, expecting to receive." Just at that moment, they both took hold, by faith, upon the promise, and the Spirit fell upon them with a power that brought them to the ground, and there, for hours, they lay, supported by others, their faces radiant with heavenly light, and occasionally whispering forth praises to God.

If I had never before become a convert to the "shorter way," I certainly should have become one that night. It was simply *believing on the Lord Jesus Christ for the very thing specified in the promise*, and the blessing was at once realized. This, of course, was limited to the already consecrated heart. I beheld *scores* thus believe and enter into rest. It was not the prayers of others, nor their own protracted supplications, that brings the blessing, but their *faith*. The simple request of a consecrated heart, "O Lord, baptize me with the Holy Ghost," offered *believingly*, did

bring the gift of power. Do you not agree with me in this, my brother? Think you that Philip and the eunuch had a prayer-meeting? When he heard the evangelical exposition of Isaiah's prophecy, respecting the Messiah, he believed it, and wanted to be baptized. Did Philip hesitate? No; but says to him, "If thou *believest with all thine heart*, thou mayest." He replied, "*I believe*." That is the point — "*I believe*." Not "*I want to*," not "*I'll try to*," but "*I believe*." That faith brings us into contact with Jesus. Hallelujah!

[Selected.]

EVENING PRAYER.

I COME to Thee, to-night,
In my lone closet where no eyes can see,
And dare to crave an interview with thee,
Father of love and light!

Softly the moonbeams shine
On the still branches of the shadowy trees,
While all sweet sounds of evening on the breeze
Steal through the slumbering vine.

Thou gavest the calm repose
That rests on all — the air, the birds, the flower,
The human spirit in its weary hour,
Now at the bright day's close.

'T is Nature's time for prayer;
The silent praises of the glorious sky,
The earth's glad orisons, profound and high,
To heaven their breathings bear.

With them my soul would bend
In humble reverence at thy holy throne,
Trusting the merits of thy Son alone
Thy sceptre to extend.

If I this day have striven
With thy blest Spirit, or have bowed the knee
To aught of earth, in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought, or word, or look,
Though deep the malice which I scarce could
brook,
Wash me from the dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the cup of water e'en to give,
Forgive me, Lord, I pray.

And teach me how to feel
My sinful wanderings with a deeper smart,
And more of mercy and of grace impart,
My sinfulness to heal.

Father! my soul would be
Pure as the drops of eve's unsullied dew,
And as the stars whose nightly course is true,
So would I be to thee.

Not for myself alone
Would I these blessings of thy love implore,
But for each penitent the wide world o'er,
Whom thou hast called thine own.

And for my heart's best friends,
Whose steadfast kindness o'er my painful years
Has watched to soothe afflictions, griefs and tears,
My warmest prayers ascend.

Should o'er their path decline
The light of gladness, or of hope or health,
Be thou their solace, and their joy and wealth,
As they have long been mine.

And now, O Father, take
The heart I cast with humble faith on thee,
And cleanse its depths from each impurity,
For my Redeemer's sake.

—[Hymns of the Ages.]

[Selected.]

A WORD TO A MINISTER WHO BELIEVES IN HOLINESS.

You do not, cannot deny the fact that the efficacious blood of Jesus cleanseth from all sin, that God is able and willing to bestow this blessing of perfect love on all who bow submissively to the mild sceptre, lay all upon the altar, Christ Jesus, come out from the world, touch not the unclean thing, "lay aside every weight," "abstain from all appearance of evil," and look to Jesus confidently. — Furthermore, you believe it the privilege and duty of all God's people to come into this blessed assurance, this gospel fulness, to "be dead, indeed, unto sin, and alive unto God, through our Lord Jesus Christ."

All these solemn, interesting, soul-cheering facts you admit, and still more, and yet, notwithstanding, you halt, shrink back, stand aloof, take no active, decided, definite, persevering stand in favor of this superlative, all-conquering grace. Instead of taking the lead as a public teacher, as you ought, in this important duty, standing up nobly and boldly in its defence, testifying publicly, definitely and experimentally, to this Bible truth, you fall back even behind the lay membership. There are those in your congregation, hungering and thirsting after this full salvation —

this purifying process — seeking earnestly and prayerfully the inner life.

These lambs of the flock need the fostering hand, some experienced one to lead them on to the living, overflowing fountain of salvation.

To whom are these inquiring souls to look for instruction, touching the "higher walks," if not to the pastor? What says the Holy One? "Feed my sheep." Who? the elders? Yes; the elders. See 1 Peter, v. 1, 2, 3. And you, brother, as a professed minister of Christ, should be the one to carry these lambs in the bosom of redeeming, sanctifying love; to point them *directly* to the promised land, the Canaan of perfect rest. And still you linger, hush the question, pass it by, to the grief of very many of God's "little ones." Beloved, what do you mean by this cold, frigid indifference to a subject that comes *directly* under your province and supervision? a subject of infinite moment, that causes all heaven to ring hallelujahs! God, by-and-by, will say to you, "Give account of thy stewardship." You know your Master's will, and do it not, therefore, may you not expect many stripes? It is a fearful thing to offend, cause to stumble, or to keep back any part of God's truth.

Better a mill-stone be hanged about your neck, and you cast into the depths of the sea.

See Ezek. xxxiv. 8, 9, 10.

Once more, brother. You are aware that, without a higher standard of piety in the church, the world cannot be saved. The chief cause of all the numerous and perpetual backslidings, the grievous departures from God, the covetousness, pride, fashion and folly, of the professed followers of Christ, is attributed to this one fact, viz.: "Not following on to know the Lord," not being "rooted and grounded in love." It's a holy ministry, a sanctified priesthood, a holy church, "without spot or wrinkle," we want — must have.

Hear the prophet. "In that day there

shall be upon the bells of the horses, HOLINESS TO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem, and in Judea, shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts. Zach. xiv. 20, 21. — *Golden Rule.*

[Original.]

SCATTERED THOUGHTS.

BY Y.

WE should think as well of the work of God in our own hearts as we think of it in the hearts of others. That is thinking soberly, St. Paul says.

Taking one duty on trial at a time, to think, or pray about, saves us from hurry of spirit and lack of faith.

A celebrated divine has said, it is fanatical to wait for special leadings and impressions for plain duties and labors; we think so too—life and its demands are very common-sense things.

The Bible and every day necessities are very plain guide-boards to lead the instinct of our nature, as well as enlighten the understandings, and warm the heart to walk in the way that pleases God.

When we think over probable circumstances in our lot we are put to it how to decide,—but in a little while the providence of God disperses all the perplexities and makes the path clear before us,—then we sweetly acquiesce in the divine counsel and say all things work together for our good.

We retain unconsciously the savor of good, as well as the savor of evil. Then how great our unconscious influence. A word, a look, a smile discovers the principle which reigns within.

Our comforts are valuable according to the difficulty we had in obtaining them—so it is with the things of this life; and how much more precious are all the sweets

of God's love, after a siege of temptation and conflict.

Said one at the close of her morning devotion,—“Bless the Lord, O my soul, for all the sweets of grace,—the early habits of Christianity yield a thousand sacred joys which the worldling never dreams of.”

The wicked are hardened in their hearts when they pursue hard after God's people.

We do not in ordinary circumstances trust in the Lord as fully as we ought—if Abraham could have been perfected in faith in his own land he might have remained there. It is needful for us to be brought into emergencies—shut up to faith, before we prove the Lord—we like our own sight so much better than God's vision.

When tempted to fret with your own spiritual or temporal condition, begin immediately to praise the Lord, and the spirit of discontent will flee, and your peace will be restored,—sometimes a whole day of praise will be needful to rebuke effectually the natural temperament, or the enemy.

Who would like to be judged for a habitual state of mind, by what he may at times betray in his manner, while abstracted in one thought or shut up to one care. O, how unmindful, we exclaim, when the opportunity for sympathy or feeling is past—but the impression is made upon that heart or mind, and we perhaps endure that blame for a lifetime, unless allowance is made by similar home experience. Do we bring up as many favorable appeals at the court of conscience for others, as we do for ourselves?

How helpless and hopeless is the immortal Spirit without Christ, and how fondly the renewed heart clings to the Cross.

Are the seed of Abraham as much in our prayers and thoughts as they should be, in this day of the outpouring of the Holy Spirit? Christ is their own Messiah, and to him they must come for salvation.

Temptation is spoiled of its power when we know it is temptation.

[Selected.]

THE REAPERS.

THE field is broad, and the waving grain
Like the troubled ocean heaves,
And the reapers' song rings joyously
As they gather the golden sheaves.

Toil on, toil on, ye tireless ones,
Rest not till the set of sun,
Steadily, patiently working on
Till your harvest task is done.

Fair earth hath many a spreading field
Where the busy reapers roam,
E'er seeking the golden grain they come
From cottage and palace dome.

Oh! what do ye gather day by day,
Ye reapers in life's broad field?
Do earthly joys your weary hearts
A bountiful harvest yield?

Do ye gather them up with careful hands
To hoard in your storehouse here,
Where the rust will dim and the moth corrode
The treasures ye hold so dear?

Toil not for these glitt'ring toys of earth,
Tarnished with mildew and blight,
They glisten now in the morning sun,
But fade with the coming night.

Go forth in the world, ye sons of men,
Where the whit'ning harvest stands,
And glean in souls for the Saviour's crown
With earnest, tireless hands.

To you who are faithful unto death,
Oh! bright is the promise giv'n,
And gladly ye'll sing your "Harvest Home,"
Whose treasures are stored in Heav'n.

—*Congregational Herald.*

[Selected.]

JONATHAN EDWARDS'S CONSECRATION.

I HAVE this day solemnly renewed my baptismal covenant and self-dedication, which I made when I was received into the communion of the church. I have been before God, so that I am not in any respect my own. I claim no right to myself, no right in this understanding, this will, these affections that are in me; neither have I any right to this body, or its members; no right to this tongue; these hands, nor feet; no right to these senses, these eyes, these ears, or this smell or taste. I have given myself clear away and

have not retained anything of my own. I have been to God this morning, and told him that I gave myself wholly to him. I have given every power to him, so that for the future I challenge or claim no right to myself in any respect. I have expressly promised him, and do now promise almighty God, and by his grace I will not. I have this morning told him that I did take him for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were, and that his law is the constant rule of my obedience, and that I would fight with all my might against the world, the flesh, and the devil, to the end of my life, and believe in Jesus Christ, and receive him as a Prince and a Saviour, and would adhere to the faith and obedience of the gospel, how hazardous and difficult soever the profession and practice of it may be; that I did receive the blessed Spirit as my teacher, sanctifier, and only comforter; and cherish all his motions to enlighten, purify, confirm, comfort, and assist me. This I have done. I pray God, for the sake of Christ, to look upon me as a self-dedication, and to receive me now as entirely his own, deal with me in all respects as such, whether he afflicts or prospers me, or whatever he pleases to do to me, who am his. Now, henceforth, I am not to act in any respect as my own. I shall act as my own if I ever make use of any of my powers to do anything that is not to the glory of God, or not do anything that is to the glory of God, or do not make the glorifying of him my whole and entire business; if I murmur in the least at afflictions; if I grieve at the prosperity of others; if I am in any way uncharitable; if I am angry because of injuries; if I revenge my own cause; if I do anything purely to please myself, or avoid anything for the sake of my ease, or omit anything because it is a great self-denial; if I trust to myself; if I take any praise of any good I do, or rather God does by me, or if I am in any way proud.

[Selected.]

"THE LORD THINKETH FOR ME."

FEW men have known how to make nature minister to faith, and thanksgiving and joy, better than Luther. Once, on a journey, says one of his biographers, while he was passing a fine, rich grain-field, he broke out into a kind of rapturous thanksgiving to God, saying, "Oh, how good Thou art to us, unthankful and evil!" &c. When seated at his table one day, he noticed the keen and eager looks with which his children were eyeing a dish of sliced and sweetened peaches on the table, and said, "See now, I pray you, the assurance of hope set forth in the longing looks of those dear children!" Seeing one of his boys ordering about a powerful dog, and handling him as dogs will let nobody but boys handle them, Luther said, "That boy shows forth the law of God in his words and actions. God gave to man dominion over the creatures, and see him exercise it over an animal ten times as strong as himself. And how patiently the dog bears his little orders and buffetings!"

But the most beautiful incident of the kind related of this great-minded and simple-hearted man, (at least, so it seems to us,) is the following. Looking out of his window, one summer evening, he saw, on a tree at hand, a little bird making his brief and easy disposition for a night's rest. "Look," said he, "how that little fellow preaches faith to us all! He takes hold of his twig, tucks his head under his wing, and goes to sleep, *leaving God to think for him!*"

It was, indeed, a beautiful, most beautiful thought. And how happy, beyond all riches and greatness, is the mind which receives such impressions from nature, which can see and hear the great God in so little a thing as a bird going to roost on the twig of a tree! How wonderful and blessed that talisman which can thus turn the material into the spiritual, the earthly

into the heavenly, the little into the great, the sublime, the divine! "I have meat to eat," said the Saviour, "that ye know not of." And he who has this "mind that was in Christ" can say, "I have teachers, preachers, counsellors, books, companions, which ye know not of." To such a mind the world is a great library, every leaf of which is fraught with delight and wisdom; a boundless vista of pictures, every glance at which reveals some matchless touch of the Divine Artist, — of Him who paints as man never painted.

It was a beautiful thought of Luther's. But it was not an original one. Some three thousand years before his time, a suffering soul had found comfort in the thought, "The Lord thinketh for me." "I am poor and needy, but the Lord thinketh upon me;" (Psal. xl. 17) or, as it may be rendered, "for me;" especially when the word is compared with the sense in Psal. cxxiv. 1; lvi. 11; cxviii. 6, and Isaiah vi. 8, where, as in other instances, the Hebrew means "for, in behalf of." The word translated "thinketh" signifies also "to contrive, devise, plan, invent, to weave a curious texture, to compose a song or strain of music." "The Lord contrives, ponders, plans for me." The infinite Mind, the Almighty Hand, is at work "for me." The condescending goodness of God, the security of the believer, the certainty that "all things shall work together for good;" that through life's dark warp of "many sorrows" Divine skill will draw such bright threads of love and wisdom as to make the whole pattern at last an object for angels to gaze at, "an eternal excellency," a display forever of "the manifold wisdom of God," — all this is included and assured in that "the Lord thinketh for me." All tormenting care, all doubt of a happy issue, vanish when faith can say, "The Lord thinketh for me!"

ANGER. — There is a Latin saying; "Anger manages every thing badly."